CONTENTS

PRICELESS ADVICES FOR ALL WORKERS OF DEEN

ABOUT THE BOOK: The Book is a Transcribed Bayan of Maulana Muhammad Sa'd Sahib, a senior member of the Nizamuddeen Markaz, India. The Book is Prepared Under The Guidance Of the Renowned Orator, Maulana Ahmed Khatani, Durban. The book Includes Biographies of the Three Hazratjees, a biography of the instrumental Hajee Bhai Padia (by Mufti Zubair Bayat, Durban). The book also contains Forewords of Maulana Yunus Patel, Maulana Abdul Hamid, Mufti Ebrahim Desai (Camperdown), Mufti Ebrahim Salejee (Isipingo Beach), Maulana Khatani, Comments of Hazrat Sheikh Maulana Zakariyya Khandelvi, etc. The book is a must read for every Muslim. High Quality Print, Gloss and laminated cover, A5 with 112 Pages.

Persons wanting to sponsor, subsidise the distribution of this book, or require a copy of the book could contact the Translator at: zeyaddanka@gmail.com; cell: 076 8686 100. Books are also available at leading Islamic stores and Bookshops and Darul Ulooms around the country. The book is generally retailed at R30 (excluding postage). Books posted on request, locally (South Africa) or abroad.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Title: Priceless Advices – For All Workers of Deen

Speaker: Hazrat Maulana Muhammad Sa'd Sahib, of Nizamuddin.

Date And Venue: A lecture delivered at Masjid e Hilal – Durban, South Africa, on 19th Rabiul Awwal 1429 A.H; March 26, 2008.

Translated and Prepared By: Maulana Zeyad Danka, under the guidance of Maulana Ahmed Kathani

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PHRASES OF REVERENCE:

Hereunder are the Arabic phrases that appear in the book in miniaturized Arabic script after the names of respected and revered personalities. The use of this Arabic script/phrase is now common in many contemporary works. The script substitutes the transliteration and the reader should pay special attention to them, reciting it verbally whenever they appear.

Arabic Phrase	Trans - literation	English Translation	Usage / Occurrence
صلى الله عليه وسلم	Sallallahu Alaihi Wa Sallam	May Allah send blessing and peace upon him	Written after the name of the Holy Prophet Muhammad ﷺ.
عليه السلام	Alaihis-Salaam	May peace be upon him	Written after the name of a Prophet other than the Holy Prophet ﷺ and after the name of a high ranking angel of Allah like Jibraeel عليه السلام.
رضي الله عنه	Radiallahu Anhu	May Allah be pleased with him	Written after the name of a revered Sahabi رضي الله عنه.
رحمة الله عليه	Rahmatullahi Alayh	May Allah have mercy upon him	Written after the name of any respected and venerable (deceased) Islamic personality other than a Prophet or a Sahabi.

Arabic Phrase	Trans - literation	English Translation	Usage / Occurrence
دَامَتْ بَرَكَاتُهْ	Daamat Barakaatuh	May Allah continuously shower blessings upon him	Written after the name of any respected and venerable (living) Islamic personality.
سَلَّمَهُ تَعَالَى /حَفِظَهُ اللّٰهُ	Sallamahu Ta'ala/ Hafizahullah	May Allah keep him well / May Allah Ta'ala protect him (respectively)	Written after the name of a (living) person as an invocation (dua) for him.

NOTE: Another commonly used word of reverence is the Urdu word 'Sahib/Saheb' (pronounced as Saab). This word is written after the name of a pious personality to denote respect.

FOREWORD

BY: HAZRAT MAULANA YUNUS PATEL SAHIB (DAMAT BARAKATUH)
Senior Khalifah of Hazrat Maulana Shah Hakim Muhammad Akhtar Sahib (Damat Barakatuh), Karachi

All praise is due to Allah Ta'ala who has blessed us with various mediums by which we may acquire the knowledge of the Quran and Sunnah and disseminate it.

Innumerable Durood and Salaam upon our Beloved Nabi, Sayyidina Muhammad ﷺ from whom we have been recipient to the most perfect, complete and beautiful way of life.

The work of Da'wat, as revived by Hazrat Maulana Ilyas رحمة الله عليه, has spread throughout the world due to Hazrat Maulana Ilyas's noble efforts and great sacrifices. Alhamdulillah, Millions have benefitted through the Jamats[1] that have gone out in the path of Allah Ta'ala to spread Deen. It is a work to be greatly appreciated for it offers an easy method towards learning the basics of Deen and creating in the heart, love and obedience to Allah Ta'ala and Rasulullah ﷺ. Furthermore, it is a field of Deen that is open to all walks of life; every person, rich or poor, young or old, businessman, professional, farmer, labourer, etc. all will find enrichment in Deen, and will be motivated to also assist in spreading Deen, by making sacrifices of health, time and comfort.

Hazrat Maulana Sa'd (Damat Barakātuh) is a very learned, highly respected Shura member of the Tabligh effort at Nizamuddin.

[1] Here, this word refers to a group of people going out in the path of Allah. Those going out in the path of Allah Ta'ala for 3 days, 40 days, 4 months or for one year are also referred to as a jamat.

Alhamdulillah, this transcription of a talk rendered by Hazrat Maulana Sa'd (Damat Barakātuh) is a very refreshing and balanced discussion on the importance of bringing Deen into our personal lives as well as taking it to others.

The talk offers excellent advice to *not only* those in the field of Tabligh, but to *all* serving in the various departments of Deen. The words of wisdom that are presented in this treatise offer guidance, encouragement, reformation and opens up a wonderful understanding towards working together despite participating in different fields of Deen. As Hazrat Maulana has mentioned, we should not be aligning ourselves to a specific faction, which results in segregation. We are an Ummah and we should give Dawat as an Ummah (see Pg.40).

I, myself, have often stated that each group of Haq (truth), whether engaged in Madrasahs, Darul Ulooms, Khanqahs, Jihad, Tabligh, or welfare, should consider the other as supplementary and complementary, and as assistance to one another. No group should consider the other as an opposition; just as all parts of the aeroplane engine are required to fly the plane. The Defence Force of a country requires military, air force, navy, foot soldiers, commanders, transport operators, computer attendants, pilots, etc. to fortify and defend the country's borders.

For the defence and propagation of Islam, people are required to man different departments. We should therefore not insist that everyone does only one type of Deeni work. What is necessary is that all Deeni workers, in all departments, should work with sincerity and in accordance with the teaching of Allah Ta'ala, our beloved Rasool ﷺ and the noble example of the Sahabah ؓ, who were the companions of Rasulullah ﷺ.

The translator and the compiler is to be congratulated for making this talk available for the Ummah at large and especially for *all those in the various services of Deen*. May Allah Ta'ala accept and reward on the excellent contribution.

May Allah Ta'ala accept this compilation and make it a means of tremendous benefit for all. May Allah Ta'ala perpetuate the blessings of Hazrat Maulana Sa'd's (Damat Barakātuh) teachings for future generations to benefit from, and grant him long life with health and strength, to continue with his sterling services to Deen. (Aameen)

Yunus Patel
Imam Musjid-e-Noor
Asherville (Durban)

FOREWORD

BY: HAZRAT MUFTI EBRAHIM DESAI SAHIB (DAMAT BARAKATUH)
Mufti and Sheikhul Hadith – Madrasah Ina'miyyah, Camperdown

In this time and era when objective criticism is also viewed with skepticism and discharged as prejudice, the criticism of a son by his father motivated by his desire for excellence for his son is generally beyond reproach.

Hazrat Maulana Sa'd Sahib is regarded as one of the seniors and a fatherly figure in the effort of Da'wat and Tabligh. This discourse in your hands is a critical analysis of the conduct of people engaged in serving the various branches of Deen. It is only when one conducts a critical analysis (muhaasabah) of his field of passion can he reform (Islaah) and make progress. To be emotional and defend ones shortcomings is counterproductive, such an attitude exemplifies itself negatively and has an amputating effect.

The mission of Rasulullah ﷺ was Ta'leem (to educate), Tazkiyah (spiritual upliftment) and Tabligh. The ideal is to actually participate in all three branches of Deen. However, for purposes of efficiency, some are dedicated more to either Ta'leem, or Tabligh, or Tazkiyah. This should never be construed as them being opposed to the other two branches. I, myself, am a product of the noble effort of Da'wat and Tabligh through the active participation of my *marhum* father, *Chota Mota* Desai, through the *barkat* of Hajee Bhai Padia Sahib رحمة الله عليه, but, I am more engaged in Ta'leem and Ifta. Alhamdulillah, The 'askimam.org' site is filled with support and defense of the noble work of Da'wat and Tabligh especially our academic responses against the allegations levelled at Fazaile A'maal of Hazrat Sheikh Maulana Muhammad Zakariyya رحمة الله عليه.

Likewise, there are Ulama who are in the field of Tazkiyah, and support the work of Da'wat from their abode. Likewise, the elders (Akabireen) of Da'wat and Tabligh support Ta'leem and Tazkiyah from the very abode of Tabligh without necessarily actively participating in Ta'leem and Tazkiyah. This type of attitude accelerates harmony in all branches of Deen and propels the service and success of Deen to a level of excellence.

You are urged to read this discourse with an open mind and consider the advices contained herein like the advices of a father to his son. It is only then that the advices will be beneficial to you.

May Allah reward Muhtaram Maulana Zeyad Danka (Sallamahu Ta'ala) for his efforts and sacrifices in transcribing the talk, compiling it and even publishing it, Aameen. Such efforts and sacrifices are motivated by Ikhlaas and concern for the upliftment of the noble works of Deen.

Ebrahim Desai
Camperdown
April 12, 2010

FOREWORD

BY: THE PROJECT AMEER, MAULANA AHMED SULEMAN KHATANI SAHIB (DAMAT BARAKATUH)
Senior Aalim and Renowned Orator - Durban

باسمه تعالى

All praise and greatness belongs to Allah Ta'ala, our Maker, Sustainer and Nourisher and may peace and salutations continue descending upon our Noble Master and superlative guide, Hazrat Muhammad ﷺ.

The effort of Da'wat and Tabligh is no stranger to us and the resplendent manner in which Allah Ta'ala has spread its light of reformation and guidance to the four corners of the world, a living testimony to its Divine acceptance.

As the work spreads and the lives of countless people are significantly reformed imbibing within them the true love and recognition of Allah Ta'ala and His Rasul ﷺ, it becomes increasingly imperative for those linked to this work to protect themselves from the spiritual pitfalls that could well result in their progress being eroded, in fact, their good deeds being totally nullified. We are well aware that our avowed enemies, i.e. Shaytan and Nafs will never let up in their efforts against us and will in fact, only intensify their efforts against one who, together with effort upon himself, endeavours to bring change in the lives of others and connect them to Allah.

To this end, the famous advice of Hazrat Maulana Yusuf Sahib رحمة الله عليه (the grandfather of Maulana Sa'd Sahib) comes to mind, "That individual who strives in the path of Allah Ta'ala with the objective of reforming himself and addressing his own spiritual

deficiencies will attain such spiritual heights that are beyond comparison. However, should his motivation be primarily the reformation of others, without focusing on his own deficiencies, despite his involvement in this noble work, he will conversely be spiritually destroyed and bankrupted to a frightening extent where to find others as misguided as him will be difficult (May Allah save us), Aameen.

Hence, as mentioned earlier, the very real need for those blessed with acceptance in this work is to increasingly adorn themselves with the advices of the elders of Tabligh and to constantly endeavour to spend as much time as possible in their company and to benefit from their advice.

This treatise by Maulana Danka Sahib serves as a glowing example of the great wealth of spiritual knowledge and experience with which Allah Ta'ala has blessed our elders [Maulana Sa'd Sahib and Maulana Zubair Sahib (Damat Barakatuhuma) and others]. Whilst a wealth of such advices is freely available in the Urdu language, there is indeed a paucity of this in the English language. It is therefore my fervent hope and prayer that this concise treatise will serve as a springboard for many such publications in the future.

Another pertinent benefit of such publications will hopefully be the clearing of a misunderstanding which often occurs with regards to the effort of Da'wat and Tabligh. Many casual observers of this noble effort are generally exposed to the first and preliminary stage of the effort which is embodied by the general Ijtimas and various movements of the jamaats from door to door where the focus primarily is in creating a Deeni awareness and thirst in the masses. They then tend to develop the misunderstanding that, whilst this effort is extremely effective in bringing the masses who have gone far astray from

Deen closer to Deen, to a large extent once that good has been achieved, the benefit of this effort stops. It is perceived that this effort is deficient in bringing about true in-depth spiritual reformation and Deeni perfection. This misunderstanding stems from a lack of exposure to the secondary and advanced aspects of this work that can easily be discerned by constant visits to the Maraakiz of Raiwind, Nizamuddin, etc. and by sitting in the company of the elders, in the old workers programmes (jhor), etc.

There can be absolutely no doubt of the very real need for Tazkiyah (spiritual reformation) and Islaahe Nafs which require constant contact with the Mashaaikh (Spiritual elders) and adherence to their advices. *This treatise will Inshallah enlighten us and give us an idea of the very real and deep emphasis the elders of this work place on spiritual reformation and addressing potential spiritual pitfalls that may arise thus enlightening us of the complete Islaah found in this work and clearing up any misconceptions about perceived inadequacies.*

However, all said and done, whilst this effort of Da'wat and Tabligh is comprehensive and adequately caters for one's complete Deeni requirements, it in no way whatsoever seeks to claim exclusivity or undermine any of the other great Deeni efforts that are taking place. In fact, a brief perusal of this noble treatise would serve to gain an idea of the emphasis our elders place on cautioning the workers to abstain from being judgmental of other efforts or adopting a 'superior' attitude towards them that causes us to break up into factions or groups. In fact, all the various branches of effort complement one another and all are absolutely vital and necessary and all stems from one source, i.e. our Noble and Beloved Master ﷺ and our constant duas should be with all of them.

May Allah Ta'ala accept this noble work and may Allah Ta'ala take even more work from Maulana Danka and May He grant our elders long life and take them from strength to strength, Aameen.

INTRODUCTION

BY: THE TRANSLATOR, MAULANA ZEYAD DANKA

Alhamdulillah! Before you is the edited version of an exceptional discourse (bayan) delivered in Musjid e Hilal - Durban, on Wednesday, March 26, 2008 after the Maghrib Salah. The Bayan was rendered *to the public* by Hazrat Maulana Muhammad Sa'd Sahib[2], a senior elder of Nizamuddin and was brilliantly translated, from Urdu into English by the renowned Maulana Khatani. This bayan culminated the one and half day stay of the elders and was followed by brief advices and a dua by Maulana Zubair Sahib (Damat Barakatuh), son of the illustrious Hazratjee, Maulana In'amul Hasan Sahib رحمة الله عليه…….

[2] Maulana Sa'd Sahib is the son of Maulana Harun Sahib, who is the son of the illustrious Hazratjee, Maulana Yusuf رحمة الله عليه of Nizamuddin. Hazrat Maulana is currently one of the senior elders in the effort of Da'wat and Tabligh based in Nizamuddin, India.

THE INCIDENT OF RASULULLAH ﷺ AND THE HIGHWAY ROBBERS

When Rasulullah ﷺ was undertaking the journey of emigration (Hijrah), Sa'd رضي الله عنه told him, "O Nabi of Allah! If you take this particular route, then it is easier and shorter (as compared to the alternate arduous and difficult route which Nabi ﷺ was intending to take). However, there are two highway robbers on this way." Allah's Rasul ﷺ said, "Now, I want to go via this route." He met the two highway robbers and gave them da'wat and consequently, both of them embraced Islam.[i] *This is the temperament of our work; to lower and blend ourselves amongst the poor, and the general masses in order to work amongst them.*

A POOR SLAVE EMBRACES ISLAM THROUGH THE DA'WAT OF RASULULLAH ﷺ

When Nabi ﷺ returned from Taa'if[3] after being mercilessly persecuted, he sort refuge in a vineyard (a grape orchard). His blessed (Mubarak) feet were bleeding. Here again, despite Utbah and Shaybah, the leaders of the Quraysh, being present, Allah's Rasul ﷺ opted to give da'wat to Addaas, a poor slave.[ii] This was the temperament of Nubuwwat (prophethood). No one was excluded from their da'wat.

This is why we are stressing that more effort should be carried out among the general masses (awam). It is for this reason we notice, the field on which false and deviate forces (batil) concentrate, is the general masses and not specific classes (khawas).

[3] Taaif, a town 70kms away from Makkah Mukarramah, which exists till this day. Nabi ﷺ undertook this journey on foot to invite the leaders of the tribes there to Islam but they refused to heed this message.

THREE CAUSES FOR PEOPLE RENEGADING

There are three causes why people renegade and leave the fold of Islam:

1) Poverty (Ghurbat) - This is a leading cause.
2) Free time.
3) Ignorance (Jahaalat).

If we will ignore the *poor class* on the assumption that they are poor, then, the false and deviate forces (batil) will draw them away from Deen using *wealth*.

If we leave out the *ignorant*, on the assumption that they are ignorant, then, because of their ignorance, *false and corrupted ideas* (batil) will cause them to abandon Deen.

If we leave out that group which has free time and is *unoccupied*, on the assumption that they are free, then again, *evil practices,* etc. (batil) will occupy their free time drifting them away from Deen. So we cannot leave out any class whatsoever.

TOLERANCE AND FORBEARANCE

WHY WAS EVERY NABI A SHEPHERD

Another important aspect in the effort of da'wat is that the workers should develop tolerance and forbearance in their temperaments. This characteristic was a pre-requisite for the Ambiyaa عليه السلام. Prior to his Nubuwwat, Allah Ta'ala nurtured this quality in them by making every Nabi, a shepherd who would tend to sheep and goats.

Taking care of this particular type of animal is indeed a difficult and challenging task. A sheep is a very weak animal. You cannot ride it neither can you hit it. You cannot even place weighty items on it and make it carry it around for you.

The wisdom for choosing such a weak animal was that, if the Nabi of Allah Ta'ala is able to tolerate this animal's foolishness now, then later on, when dealing with much greater and powerful animals of a higher class, humanity, Allah Ta'ala will make him tolerant over them as well. Since, there too, he will face opposition and hostility and will have to exhibit tolerance.

In Nabi Musa عليه السلام's era, prior to his Nubuwwat, it was a pre-condition for his marriage that he tends to sheep. This was not for a short period but for a lengthy period of 10 years.

فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ

"It will be your choice to complete the ten years, (of service)."[4]

Understand, here again, Musa عليه السلام was asked to tend to sheep. This was because a Nabi will come into contact with such people

[4] Surah 28, verse 27.

who have neither a relationship nor any desire whatsoever for Deen. He will have to tolerate their faults and opposition to Deen and at the same time be challenged with the task of trying to draw them towards Deen.

So, respected friends, the attributes of the Ambiyaa عَلَيْهِمُ السَّلَامُ were many but this quality of tolerance and forbearance was an extremely sublime quality of Nubuwwat.

THE INCIDENT OF UMAR رضي الله عنه AND AN ELDERLY MAN

One night, Umar رضي الله عنه went out to the home of an elderly Muslim, in Madinah Munawwarah, who was drinking liquor. Umar رضي الله عنه rebuked him, "I have never seen anything worse than this!" He being such an old person, on the verge of death and yet he is consuming liquor? What was the reaction of this elderly man? He said, "O Umar! I have committed one wrong while you have committed three errors:

1) You have entered the house of a believer without permission.
2) You have climbed over my wall.
3) You have looked for the fault of a Muslim.

Allah Ta'ala has prohibited all three acts in the Quran. When Umar رضي الله عنه heard this rebuke, he began wailing and crying, overwhelmed by the fear of Allah Ta'ala. At the same time, Sayyiduna Abdullah Ibn Masud رضي الله عنه was outside. In order not to expose this incident to Abdullah Ibn Masud رضي الله عنه, Umar رضي الله عنه took out his shawl and in an attempt to muffle the sound of the sobbing and weeping, put his hand into his mouth.

Umar رضي الله عنه's crying at this juncture was not due to the fault of that person. In fact, it was because of his own mistake which he realized when rebuked by the elderly man.

Another point to note here also is that, Abdullah Ibn Masud رضي الله عنه was one of the special advisors of Umar رضي الله عنه. He used to accompany him everywhere and hence was with him all the time. Yet, when Umar رضي الله عنه came out of the house, even he did not come to know what Umar رضي الله عنه had seen![iii]

May Allah Ta'ala forgive us! Our condition is such that, we see one violation of a principle (bê usooli) and now it becomes our 'job' to tell everyone about it. When we will reveal the

shortcomings and mistakes of the workers, we will reduce their status and destroy the trust which others have in them.

Hazrat Maulana Yusuf رحمة الله عليه used to say that when you notice the bê usooli of someone, don’t become affected by his mistake. Immediately think of the tremendous sacrifice (qurbani) this person has made for Deen. When you will realize the extent of his sacrifice (qurbani), his bê usooli will prove to be trivial in relation to his sacrifice. This will cause you to appreciate this person and in this way, reformation and unity (islah) will be created in the Ummat.

Nevertheless, out of embarrassment, that elderly man stayed away from the gathering of Umar رضي الله عنه for an entire month. Finally, after some time, he mustered the courage and came into the gathering of Sayyiduna Umar رضي الله عنه but sat right at the back hiding himself. Umar رضي الله عنه noticed him and immediately called him closer. The elderly man thought to himself that the mistake which he had committed was now going to be revealed to everyone and he was going to be disgraced.

Umar رضي الله عنه called him closer and placed his mouth at the earlobe of this elderly man. Umar رضي الله عنه whispered to him, “I take an oath in Allah’s name that, I have not told a single person what I had seen that night!” In turn, this person whispered in the ears of Umar رضي الله عنه, “I take an oath in Allah’s name that I had repented (made tawbah) and since that night I have not touched a drop of liquor!”

My respected friends, this is the mode and manner in which reformation will come into the Ummat, and this is what is required of us. We have to conceal the faults of others and expound on their good qualities. This was an inherent part of the

character and disposition (mizaaj) of the Sahabah ﵃ and the Khulafaa Rashideen[5] ﵃.

[5] This term refers to the first four khalifas, leaders in Islam, subsequent to the demise of Rasulullah ﷺ; the first been Sayyiduna Abu Bakr ﵁, then Umar ﵁ followed by Usman ﵁ and Ali ﵁ respectively.

HARDSHIP IN REALITY IS HIDAYAT

Another fundamental principle for us to remember is that, whatever difficulties and hardships that are tolerated and overcome in this path, Allah Ta'ala has reserved that as a means of guidance (hidayat) for the Ummat. Hence, if someone sincerely desires guidance for the Ummat, then at no moment can he ever detest and complain of the difficulties he encounters in this path.

This is not a road of ease. If we wish to be received by people, and wish to be respected and looked up to, we will become the invited and we will never become the inviters. Those in this path will encounter difficulty and hardship, yet, they will have to overlook, forgive, overcome and seek forgiveness, for themselves and for others.

This is what we will find over and over again in Hayatus Sahabah. That is why, part of our daily individual reading (infiradee mutala'ah), is that, with concentration, deriving lessons, we should read a few incidents of Hayatus Sahabah. If we do not read, our work will become very confined and limited. We will be involved in a few aspects of Deen and think that we are doing Tabligh. This is why Hazrat Maulana Yusuf رحمة الله عليه used to say, "The object of the work is not merely to cause a few branches or selected aspects of Deen to spread, but the actual object of the work is that the entire Deen of Muhammad ﷺ and the practices of the Sahabah رضي الله عنهم are revived and flourish."

SABR TILL THE QABR

This work is such that it is said, "The grave (Qabr) or field of effort (maydaan) of a Daa'ee is in patience (sabr)", i.e. we have to persevere and endure so much that, eventually we die in the state of persevering for Allah's Deen. When Nabi ﷺ passed away, his own shield and armour were given in exchange of a loan which he had taken. Consequently, Nabi ﷺ passed away as a debtor.

Such difficulty and hardship was endured so that the Ummat can learn that by undergoing difficulty, this will lead to inner perfection. Our nurturing will take place in this.

GOING TO THE MASJID BY CAR OR FOOT?

We have to use our limbs in this work, for in the utilization of each of these limbs, Allah Ta'ala is going to reward us. We have handed over our work to machines. We have degenerated to this extent that once; I was walking to the Musjid when someone suggested we go by car. I replied, "What sin did the tyres commit? Our feet have committed sins. When we will walk to the Musjid, the sins of our feet will be forgiven by Allah!"

My dear brothers! Sacrifice and enduring difficulties is an objective of our work. By staying away from these loopholes and comfort as much as possible, we will be divinely inspired and guided in doing the work. We will receive inspiration and Allah's help in this work proportionate to our proximity to the sunnat. Ultimately, we will have to take our work closer and closer to the sunnat.

Nevertheless, Allah's Rasool ﷺ did not accept any of these opinions about the fire, trumpet, drums, etc. The Sahabah ﷺ went away. Sayyiduna Abdullah Ibn Zaid Ibn Abdi Rabbih ﷺ was very concerned and in that concern (fikr), and mental exertion (mujaahadah), he fell asleep. Allah Ta'ala taught him the Azaan, in his dream, via an angel. He came back to Nabi ﷺ. Nabi ﷺ immediately responded, "This is from Allah. This is true." He then commanded Bilal ﷺ to call out the azan.

From this, there is one very important point to understand. It is not necessary that the one, who gives the opinion, has the right to carry out the work. Due to the concern of Sayyiduna Abdullah Ibn Zaid Ibn Abdi Rabbih ﷺ, Allah Ta'ala opened up the azaan to him. And as for Sayyiduna Bilal ﷺ, due to the difficulties and hardships which he endured due to believing in the oneness of Allah, Allah Ta'ala accorded him the grand position of being the

Muazzin. *Hence, Allah Ta'ala will accept the one who has endured greater sacrifice, for the effort of da'wat!*

Similarly, respected brothers! Like azaan, Mashwarah is also a collective amal. The aspects to be discussed in mashwarah are:

a) What duties are there to fulfill? What is the way forward (takazas)?
b) Who should carry them out?
c) How should the task be carried out?

Everyone will share in enacting these responsibilities.

WORKING TOGETHER (JAAMI'YYAT)

DA'WAT, TALEEM AND TASAWWUF ARE HARMONIOUS

We should understand all aspects of this work. Another very special quality to be found in this work is jaami'iyyat, i.e. to unite all works of Deen taking place in the world, all the various branches. *<u>This is the greatest and most essential aspect and quality of this work.</u>*

We have absolutely no objection whatsoever to the works of Deen that are taking place in the world. We have to be very careful about our speech and utterances. Respected brothers! We have absolutely no right whatsoever to denigrate, to belittle, to reject and rundown the benefit of any other aspect of Deen whether this is done via our speech or our thought. This is something which will bring about disunity in the Ummat. We are here to collaborate, work with others and bring everyone together. There is absolutely no basis, ground and permission to look down on any aspect of Deen.

Understand that Ta'leem (Tadrees), Tabligh, Taswwuf are all the works of Nubbuwwat. Only a foolish person will consider one aspect of Nubuwwat in conflict to another aspect of the work of Nubuwwat. In my opinion, I do not see any one more foolish and ignorant than this (it is the height of ignorance).

THE EFFORT OF DA'WAT – BACKBONE OF DEEN

Yes, every branch of Deen will come alive through Da'wat. This is the reality of the matter (haq) and an undeniable effect of this work!

Now, understand this very well! When the object of this work (of Da'wat) is to produce this result, then how can this effort ever conflict another branch of Deen?

I am explaining this very clearly! Again, understand that to deny the benefit of any branch of Deen, to belittle and insult it is something for which there is absolutely no scope and permission (ijazat).

In fact, we should even abstain from speaking against even the baatil (deviated) sects as well. Allah Ta'ala says in the Holy Quran.

وَلاَ تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِّغَيْرِ عِلْمٍ

"Do not insult any of the (idols and deities) who they (the non-believers) worship instead of Allah, for (in retaliation) they shall insult Allah out of enmity and without knowledge (without realizing the gravity of their actions)."[6]

Once, Nabi ﷺ instructed the Sahabah رضي الله عنهم, "Do not swear your parents." What was the response of the Sahabah رضي الله عنهم? "O Rasulullah! Who will insult his own parents?" Nabi ﷺ said, "You will swear somebody else's father and mother and in response, he will insult your father and mother." So by insulting his father you have in fact insulted your own father. This is the guidance (hidayat) given to us by the Quran.

NEED FOR BEING BROAD-MINDED AND ACCOMMODATING

We have to be very broad-minded in this work. In this way we will progress. We cannot be narrow-minded because this would be paving the way for fragmentation and disunity in the Ummat.

[6] Surah 6, verse 108.

I will illustrate this to you with one example. There was a companion (saathie) who owned a material shop. Somebody came and asked him, "How much is one meter?" He said, "100 rupees." "Is there any discount?" asked the buyer. The answer was, "No!" The shopkeeper then looked at him carefully and realized that he had gone out for 40 days (chilla) with this person last year. "Yes, you are a 'jamat brother'." Realizing this, he said, "You can have it for 50 Rupees." The buyer was obviously happy.

A little while later somebody else came into the shop. This person was involved in a different branch of Deen and was well known in that branch. He too asked regarding the same item and, "100 Rupees a meter", was the reply. "Will you make it less?" the man asked, "Not at all. I will not give you any discount on the price!" was the reply.

The transactions were totally erroneous. Where he was supposed to *display kindness and consideration* (ihsaan), there he stuck to the *principle of his business* and, where he was supposed to stick to *business principles* (muamalah), there he made *Ihsaan*. Respected brothers! In this manner, factions such as 'Tabligh Jamat' will come about. An Ummat will not be created.

Respected friends! Where someone is not involved in this effort, we ought to show him *kindness and compassion* (ihsaan) so that he comes closer to this blessed work. Someone who is already involved in the work, so as to preserve our relationship with him, we deal with him in an *equitable fashion*. Here, in the second instance, *ihsaan* is not required because by dealing equitably, relationships are preserved, and by showing *ihsaan*, relationships are engendered and built up.

It is mentioned in a Hadith that a sign of Qiyamah is when people will make salaam to each other on the basis of relationships that

they have with one another. Hence, it should never happen that we meet our fellow workers (saathies) with a very loud salaam; embrace them and greet them yet, on the contrary, when we meet someone else, we do not even make salam to him.

These reminders (muzakarahs) which we are listening to are there because, unfortunately, to a large extent we forget to recall and remember these aspects. We have to keep them in mind at all times. These aspects which are being presented to us are there for our spiritual nurturing and reformation (Uloom of Tarbiyyah). Our nurturing is on these qualities of ijtimaiyyat, jaamiyyat, etc. since it is fundamentally important that we bring an Ummat into existence, i.e. a unified group and not one of factions and groups. This is what will draw the help of Allah!

COMMENTS AND RECOMMENDATION

BY: Hazrat Sheikh, Maulana Muhammad Zakariyya Kandhelvi رحمة الله عليه

The following is an excerpt from *"Ummul Amraadh"* (The mother of all spiritual ailments), a book authored by: Hazrat Sheikh, Maulana Muhammad Zakariyya Kandhelvi رحمة الله عليه.

SPENDING TIME IN JAMAAT - A REMEDY FOR PRIDE

Another remedy for pride is to spend some time with the Tablighi Jamaat for ones spiritual reformation (Islaah). During this time one should be punctual with zikr and be obedient to the Ameer. Upon the request of the Ameer, one should keep giving talks as well. However, the talk should not be delivered with the intention of propagation and admonition but with the intention of one's own reformation and with the intention of obedience to the Ameer.

All the means of eliminating pride and evil characteristics are found in this work of Tabligh. For instance, sacrificing one's beloved environment and leaving out one's necessary engagements. Instead of earning wealth, one spends in this path in a manner wherein there is no show and ostentation. Most of the wealth is spent on one's personal needs. The companionship of the pious is obtained wherein the hereafter is discussed at all times. Death is remembered and ways are adopted for achieving mutual love…

HAZRAT HAJEE BHAI PADIA رحمة الله عليه

BY: MUFTI ZUBAIR BAYAT SAHIB (DAMAT BARAKATUH)

SCATTERED PEARLS OF HAZRAT HAJEE BHAI PADIA رحمة الله عليه, THE INITIATOR OF THE EFFORT OF DA'WAT AND TABLIGH IN SOUTH AFRICA

Hazrat Hajee Bhai Padia Sahib رحمة الله عليه, the initiator and Ameer of the great effort of Da'wat and Tabligh in South Africa was a legendary figure. He was a great visionary, Daa'ee whose concern for Deen was remarkable. His thinking was broad and encompassed all the fields and activities of Deen, which he supported by good counsel, sound advices and words of encouragement. He was an embodiment of deep spirituality whose piety and sterling qualities were universally acknowledged. He was always neatly attired in his white turban and flowing white garments, fair in complexion and handsome in appearance. Wherever he went, he exuded an aura of holiness and awe in any gathering that he attended, and was deeply revered by one and all, even by senior 'Ulama. I recall once my respected Ustadh, Hazrat Maulana 'Abdul Hamid, Principal of Darul 'Uloom, Azaadville mention, "Always respect Hazrat Bhai Padia for he is a great personality". Ever since, my heart was always filled with deep respect and love for him.

Although his advices were simple and basic, the sincerity behind the words had a profound impact on the audience. He was a man who practiced what he preached, and he demonstrated this practically by his own example. I had written a short article entitled *'Hazrat Hajee Bhai Padia (rahmatullahi-alayhi)'* upon his sad demise, in the hope that it will serve as an inspiration to this humble servant as well as to the rest of the Ummah, especially those who hadn't really met or known him. Hereunder, some of his basic advices are reproduced from the said article:

[i] Musnad Ahmed – #16637, Hadith Sa'd Ad-Daleel رضي الله عنه.

[ii] Hayatus Sahabah – V.1, Pg.277, Islamu Addaas – Tahammulush Shadaaidi Fillaah, Darul Qalam – Dimashq.

[iii] Hayatus Sahabah – Pg.421, V.2, Qissatun Ma'a Sheikhin Kabirin Fi Hazash Sha'n.